Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

"THE ESSENTIAL FAITH OF THE UNIVERSAL CHURCH; *deduced from the Sacred Records:* by HARRIET MARTINEAU." Addressed to the Roman Catholics. pp. 88, 8vo.

From this very eloquent and persuasive address of Miss Martineau, which has recently been printed for the British Unitarian Association in London, we take pleasure in selecting for our readers a few extracts. It is seldom in a theological treatise we find more beautiful writing, or deeper religious feeling combined with just and solid argument. If there appear to be less of imagination or poetry in this work than in the "Times of the Saviour,"—a production as our readers will remember, by the same gifted author,—it will at once be seen, that her design in this work is essentially different. She is here inviting her Catholic brethren to the consideration of the claims of simple uncorrupt Christianity; and thus she introduces her address to them.

As Christians addressing Christians, we, whose faith is called Unitarianism, invite you, our Roman Catholic brethren, to join with us in investigating the origin and true nature of that Gospel, which we agree in believing worthy of the deepest study, the most unremitting interest, and the highest regard. We agree in believing every Christian to be bound to promote the welfare of his race to the utmost of his ability; and that that welfare is best promoted by the extensive spread and firm establishment of Divine truth. We agree in believing that all other gifts which the Father of men has showered on human kind are insignificant in comparison with the dispensation of grace: or rather, that their value is unrecognised till interpreted by it. We alike feel that the material frame of the universe, fair as it is, is but as a silent picture till a living beauty is breathed into it, and a divine harmony evolved from it by its being made the exponent of God's purposes of grace. We alike feel that the round of life is dull and tame, and its vicissitudes wearisome and irritating, till it becomes clear that they are preparative to a higher state. We alike feel that worldly pursuits, and even intellectual employments, are objectless and uninteresting till they can be referred to purposes whose complete fulfilment must take place beyond the grave. We alike feel how pervading, how perpetual is the influence of Gospel principles in ennobling every incident, in hallowing every vicissitude of life; in equalizing human emotions; in animating the sympathies, in vivifying the enjoyments, and blunting the sorrows, of all who adopt those principles, in full conviction of the understanding, and in perfect sincerity of heart. We agree in feeling how the whole aspect of existence changes, as the power and beauty of the Gospel become more influential;—as we learn where to deposit our cares, where to fix our hope, what to prize as a real possession, and what to regard as but loss in comparison of our inestimable gain. We feel in common how endurance may become a privilege, and earthly humiliation our highest honor, when sustained in the spirit and incurred for the sake of the Gospel. Feeling thus alike respecting the value of a common possession, desiring in common that all our race should be partakers of it, making it the most earnest of our prayers that we may receive it in its purity and employ it righteously, why should we not help one another to apprehend it and hold it firmly? We know, from the records of history, how the adherents of your faith have so prized it as to sacrifice all things for it; how Catholic confessors have borne long and painful testimony, and how Catholic martyrs have triumphantly sustained the last proof of the strength of their convictions. We can refer you to similar examples among those who believed as we believe; and neither you nor we can doubt, that should occasions of self-sacrifice again arise, every true Christian in your body and in ours would show once more what the Gospel can do in divesting the world of its allurements and death of its terrors. Why then should we not congratulate each other on our common hope? Having laid hold on the same anchor of the soul, why should we not rejoice in each other's strength? And, differing as we do in the mode of holding a common privilege, why should we not reason together to ascertain where the difference lies, whence it arose, and by what means it may be obviated? Though you and we may not regard variations in Christian faith with an equal degree of regret and dread, we yield not to you or to any on earth in our appreciation of the value of truth, and in our desire that it may become the common possession of our race. Therefore it is that we now propose to you an investigation into its principles; and therefore it is that we seek the removal of all impediments to our joining in hand as we already do in heart, in bringing those who are astray to the fold of the true Shepherd.

In expressing her views of the character and offices of Jesus Christ she speaks of the affections of reverence and love, of gratitude and trust with which by every sincere believer they must be regarded. A firm belief in the divine authority of the Saviour, and consequently in the divine origin of the Gospel is implied, as she remarks, in the very name, by which all his followers in all ages, and of all denominations are known. "The word *Christian* is of itself a sufficient testimony to the unity of their faith thus far." She then proceeds.

The title 'Son of God' is peculiarly and indefeasibly his own; for to no other being, as far as our knowledge extends, has so immeasurable a portion of authority, of power, grace and truth, been vouchsafed; in no other has dwelt "all the fulness of the Godhead bodily." The homage of reverence cannot be too fully and freely rendered to him who was with God in His manifest presence; who was one with Him in his purposes of eternal salvation to the human race; who was the exponent of those purposes, and the means of that salvation. The homage of love cannot be too fully and freely rendered to him who suffered for our transgressions, and died for our justification; who loved us with more than an earthly love; who suffered in his compassion for the sins and sorrows of men, as well as the inflictions he sustained for their sakes; and who, though wounded in spirit and tortured in body, made use of the rule, authority, and power with which he was invested, not for his own relief, but for our deliverance. To him who brought us salvation, it is little to offer deep gratitude and unbounded love. The homage of obedience cannot be too freely rendered to him who was wise with the wisdom of God, pure in heart, sinless in his life, and sanctified by grace from the beginning. Even if we did not know that obedience to Christ is the way to life eternal, that obedience would be due to his divine claims: but knowing this, it should be steadfast as our faith, cheerful as our hope, and boundless as our love. Such was the obedience, such were the reverence and love of the holy Apostles; and we desire to participate in them as fully as we join, with heart and mind, in all that they have said concerning him. They bow before his celestial authority,—so do we. They venerate his perfect holiness,—so do we. They bless his love, testified in his sufferings, sealed by his death, and glorified by his resurrection,—so do we. They strove to be obedient in all things,—and we acknowledge the obligation incumbent on us to be so likewise; and that we may be so, we diligently inquire what were the doctrines which he confirmed and revealed.

The great fundamental doctrine of the strict unity of Jehovah was abundantly confirmed by the Gospel. It had been long held in its purity by the Jews, and was apprehended by a few, a very few, enlightened heathens. It is called an essential doctrine of Christianity,—not because it was originated by Christianity, but because it was thus first introduced to the world at large, and because no other doctrine could stand without it. It has accordingly been acknowledged in words by all who have taken on themselves the name of Christ, while in its substance it has been held pure by very few, we apprehend, since the apostolic age. By the Unity of God we understand not a unity of substance connected with a variety of persons, or a unity of person accompanied with a division of attributes; but a concentration of the attributes of Deity in one eternal, indivisible substance. This, our fundamental religious belief, is derived both from reason and from Scripture, and is confirmed equally by both.

ARGUMENT FOR THE SIMPLE UNITY OF THE GODHEAD.

The last number of the Unitarian Monitor contains an argument against the doctrine of the Trinity drawn from the words of Christ—'I and my Father are one'—which has more freshness than we often find in the prosecution of this controversy.

A Remarkable Incident, mentioned in the Gospel, affording a Conclusive Argument for the Unitarian Belief, deduced from the Moral Character of our Lord.

DEAR SIR—You requested me, a short time since, to commit some observations to paper respecting the celebrated passage, "*I and my Father are one,*"—and which seemed, in your opinion, to afford an unanswerable argument in support of the simple and undivided Unity of the Godhead. I believe the view was nearly as follows.

Suppose a religious Association should employ a missionary for the express purpose of propagating some particular doctrine. When arrived among the people he is to instruct, he addresses them on the subject of his mission. But they are highly displeased. They demand what he intends by such strange and unreasonable doctrine. They even threaten him with violence for advancing views, as they say, derogatory to God. He is embarrassed and intimidated, and endeavors to prove that they have mistaken his meaning and it was only owing to their precipitate inadvertence that they had fallen into so egregious an error. He then shews them wherein his observations admitted of the construction they had overlooked. They are satisfied with the explanation, and he departs from among them. I ask, what the Association would say to such an agent? Would they consider him as having been faithful? Would they not say, he had been very *unfaithful*, in not abiding by the doctrine he had been commissioned to teach, even though it *had* excited some degree of opposition; nay more, that he had only confirmed the people in the ignorance and error in which he found them? He had given them good reason to suppose he did not embrace the doctrine from the imputation of which he had cleared his remarks, and consequently had done the cause material harm. Such a missionary would *Jesus Christ* have been, as far as I can perceive, if the Trinitarian doctrine be true.

The case is this. Jesus after one of his discourses, was accused by his Jewish auditory of making himself equal with God, which they pronounced a blasphemous crime. We have the account in the tenth chapter of John. "*Jesus said, I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, many good works have I shewed you from my Father; for which of these works do you stone me? The Jews answered him saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.*" Now, on supposition that Christ *was* equal with the Father, and that this doctrine formed an *essential* part of his commission, we have the case of the missionary just mentioned, who was violently assaulted by his hearers for telling them the truth. I can see no possible difference. Our Saviour observed to his auditors what they interpreted as importing his equality with God. It did and does so import, say the advocates for the trinity. What now was the path of duty for the Saviour to pursue? Will his moral character admit of his taking back a fundamental truth, of seeming to disclaim it on any occasion? He might have exercised prudence as to selecting the most favorable opportunity for its promulgation. But having asserted it, or employed any language which was so interpreted, could he, consistently with his purity and his love for the souls of men, appear to explain it away? What then was Jesus' answer to the accusation of having made himself equal with God? "*And Jesus answered them, is it not written in your law I said ye are Gods? If he called them Gods unto whom the* WORD *of God came and the scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I am the* SON *of God?*" As much as to observe, You ought to know from your own scriptures that the epithet God is applicable to all persons to whom his word is communicated as his ambassadors and representatives on earth. Had I, therefore, who am such a messenger sanctified and sent of God into the world, announced myself to you under the title God, it would not have sustained the allegation of blasphemy. It would have proved no more than that I claim to be the bearer of his word. But the truth is, even this title I did not assume. I spoke of God as my Father, making myself his Son; and will you now charge me with blasphemy for declaring myself the Son of God, when I might have taken upon myself the very name of Jehovah without any qualification, and it would have been only what all his ambassadors are authorised to do according to the scriptures?

From this answer it appears, that our Saviour justified his remarks that he and his Father were one, upon the ground that God had sanctified and sent him into the world as his ambassador. The reasoning was this. The ambassador is to all intents and purposes the same to those to whom he is sent, as the Sovereign or Government in whose behalf he appears. They are in this respect *one*. This principle, says the Saviour, is recognized in your scriptures, where Moses and others are called Gods, because to them the word of God came. How unjust, therefore, to pronounce me guilty of blasphemy, for calling myself one with God,—or rather, *one with my Father*, language of itself sufficiently avoiding the charge of a strict equality between us, as it places me only in a filial relation by the very face of the expression "*my Father.*" The enemies of our Saviour were silenced. They do not object to his explanation; and it is remarkable, that though they suborned witnesses to impeach him of blasphemy at his trial, they did not produce *this* accusation, though it would better have answered their purpose than any other, could it have been sustained. What must have been the effect of this answer upon the auditors? Could it have been any other than it was? Could they have dreamt he intended to inculcate his own personal equality with God? Could they have believed that, if he was an honest and faithful teacher, he would evade an alleged construction of his words, provided the construction were true, and embraced an essential doctrine? Many of them perhaps were never to enjoy another opportunity of hearing him, at least upon this doctrine. Could they conceive that so far from embracing it to communicate right views upon the subject, he should manage it in such a manner as unavoidably to mislead them? Suppose these same auditors should afterwards be told of any expressions of his which might seem to import that he was equal with the Father: Would they not be bound in candor to reply, "True the expressions are strong; and we were once as much surprised as yourselves. He appeared to us to affirm his equality with the infinite Deity, in the most decided terms. We charged him with blasphemy. But he argued the subject with us very calmly, and shewed that language as strong and even stronger, if possible, than his own, is applied in the scriptures to those who had only received, like himself, a commission of God to proclaim the word of God to mankind. Though ready to have stoned him, therefore, we suffered him to depart in peace."

I feel this single argument decisive to shew that Jesus did not claim any personal equality with God. *Had* he claimed it, he never would have explained it away. He would have said; "You pronounce me a blasphemer, for calling myself equal with God. I shall not retract the assertion of which you accuse me. You suppose I claimed a *strict, real* equality. I shall not mislead you as to an important and fundamental doctrine by casting round for some other interpretation. The doctrine is not only true, but an *essential* truth. You may stone me to death for telling you the truth. Sooner or later, I expect to fall the victim of your malignity. But while I remain with you, I will not disclaim any part of my religion, though it should awaken your animosity. I *might* have vindicated the language to which you object by scriptural precedent, on the ground that I am the ambaasador of God, by whom the word of God has come to you. But I will not explain away my Divine equality in one of its essential meanings, by placing it exclusively upon this *inferior* basis. I should be your enemy by so doing, for I should leave you to infer that this was the *only* explanation."

I am totally unable to conceive how the holy and immaculate Jesus should have adopted any other proceeding, if he had been equal with God. It is common to argue the simple and indivisible unity of Jehovah from passages of scripture which are wholly of a *critical* and *biblical* character. But here, as appears to me, is a *moral* proof,—a proof resting upon the *moral* purity of our Lord. It is a case in which the subject of his infinite Godhead was placed before him distinctly. His attention was arrested to this very point. We have it under adjudication before him in the most unequivocal form. It is the position at issue between him and his accusers. "You have made yourself equal with God. You are a blasphemer." With what intense interest must we await the reply! We know he will not be deterred. We feel he will suffer no personal fears to make him unfaithful to an essential truth. He returns his answer to the accusation of calling himself equal with God, and his explanation is one which places his meaning solely and exclusively upon the ground of his being a messenger of God.

To raise a different construction from a few disputed passages, I cannot but think leaves a serious question to be settled with the simplicity and sincerity of our Saviour's character; though I am persuaded no Trinitarian is more disposed than I can be, to cast any imputation upon these virtues of our Lord. I. N.

[For the Christian Register.]

"THESE FOUR DAYS MEETINGS."

What are they for? and what will be the cost and fruit of them?

It is no agreeable task to speak of the failings and sins of any, especially of those, who would be thought sound in faith and subjects of renewing grace. It is painful to speak of spiritual wickedness in high places. One needs courage to tell the Orthodox, that some of their doctrines, and some of their doings and dispositions are unauthorised by God's word, and Christ's precepts and example and spirit.

My prayer is that God would give me a holy boldness, while I write in defence of his cause, and for the good of darkened and deluded souls!

Some people cannot bear to have anything said unfavorable to those who claim the title of Orthodox. But good men have had their failings to make them humble and watchful, and their sins to make them penitent, and mild and merciful towards others. The Scriptures record the failings and sins of many distinguished men. Such persons as Noah, Abraham, Isaac, Jacob, Lot, Sarah, Rebekah, Moses, Aaron, Eli, David, Solomon, &c. in the Old Testament. Peter, cursing and swearing, denies his Master; James and John put such a question to Jesus on a certain occasion, that he told them, they knew not what manner of spirit they were of.

But what shall we say of the many in every age, who are not so godly and so good as they profess, and would be thought to be? What messages the prophets of old used to bring to those, who accounted themselves very holy and righteous; who had much to say and do about religion, but whose hearts were not right with God! They were not afraid to expose and rebuke sin, because it was in God's people. Nathan goes to David, and tells him, "thou art the man."

And what did our Saviour do, when he appeared on the earth? Does he not have much to say about the Scribes and Pharisees and lawyers who were explainers of the Jewish laws? Does he not call them blind guides and hypocrites? Does he not bid men beware of them? Does he not tell of their compassing sea and land to make one proselyte; their straining at a gnat and swallowing a camel; of their being clean without and foul within; of their trusting in themselves that they were righteous, and despising others; of their ambition for high places and great titles; of their doing all their works to be seen of men; of their devouring widows' houses, and for a pretence making long prayers; of their loving to pray standing in the corners of the streets; of the Priest and the Levite passing by on the other side, leaving a work of humanity and mercy to be done by a Samaritan? Do we not find such things frequently in the Gospels? Then look through the Acts, the Epistles, and Revelations; you find the Apostles often reproving, rebuking, warning, and exhorting those who were called to be saints, and who had professed themselves Christians. In what plain, pointed and humbling language the converts and professors are often addressed! What follies and delusions; what errors and sins are charged upon them! They are called foolish, bewitched and carnal. How often they are warned to beware of false teachers!

I mention these things, to justify my daring to notice the behaviour of some religious people of the present day, and also to admonish many of those who attend our Unitarian churches, but who cannot have patience to hear their minister expose and correct what he believes to be error and sin, or to assert and defend what he believes to be the truth as it is in Jesus. And yet these same persons will read Calvinistic books and papers, which shall strengthen their prejudices and doubts, and occasionally attend the meetings and lectures of the Orthodox; but their patience is not so often tried, nor their consciences wounded by what they hear there. They can hear Unitarians called deists, infidels, and other reproachful names; they can hear their doctrines denounced as damnable and soul destroying errors, as heresies and blasphemies. They can listen to their language, and witness their attempts to prevent the influence of Unitarians, and to make their faith hated and shunned; without exhibiting any apparent signs of uneasiness and disapprobation. There is some inconsistency here. I would not encourage angry debate, nor passionate controversy. But let a Unitarian state his views of the Gospel temperately and modestly; and if he is surrounded by those who teach contrary doctrines, and who use questionable means to draw away his hearers and ruin his society, let him not be afraid, prudently, but earnestly, to plead the cause of truth and righteousness, and of that Saviour, for whom he professes to be an ambassador!

If Unitarians will not see and correct their own errors and sins, I would rather that the Orthodox should do it than that it should go undone. I believe that the grace of God teaches us to live sober, righteous and godly lives; that love to God and love to man include all the duties of a Christian. I believe that we ought to take our cross against every known sin, follow Christ, show that we are his friends by doing what he says, show that we love him by keeping his commandments. I believe that religion must be seated in the heart, and that the best evidence of our faith and hope must be sought in that fruit of the spirit, which the true and humble believers will bear. I believe that pure religion is the all-important thing, and that the salvation of our souls ought to be our great concern and study. I believe also, that there are a great many sinners, who ought to be awakened to a deep sense of their condition, danger and duty. I believe also that the Bible tells us what means we shall use, and what course we shall take in order to our own salvation, and in order to convert others from the error of their ways; God in the gospel of his Son gives us grace and direction. I hold also that the ordinary and stated means of grace, and the positive institutions and ordinances of religion, if they are diligently and properly improved, are generally sufficient to bring one to a saving acquaintance with the gospel. You have a Bible; you can read, pray, reflect and meditate from day to day. You can hourly and much oftener, if you please, think of religion, and be sending your desires, affections and hearts to heaven. You have or may have a place of public worship, and a minister who will instruct you in your various duties, and guide you in your devotions. You can keep the Sabbath holy to the Lord; you can abstain from your common vocations and pursuits, and scrupulously employ the sacred time in the duties and exercises of religion.

Now if you have these common privileges and helps, and use them as you ought, I hold that you may become wise unto salvation; truly devout, pious, and virtuous; that if you make a right improvement of your means of grace, you will not feel the want of passionate preachers to arouse and alarm you; you will not need great excitements, and what are called awakenings and revivals. You will need no additional meetings in the week.

Now, in the greater number of the towns of this Commonwealth, I believe there are churches and ministers even of the Trinitarian and Calvinistic kind, so that most of the people can hear from sabbath to sabbath what they consider gospel preaching without great trouble and expense. I suppose that the Methodists had better reasons for their camp-meetings fifty years ago than they have now. I know not that there is any absolute necessity that they should continue these practices, certainly in many parts of our country; and I

know of no very good reason, why other denominations, in this age, sho ld begin to hold assemblies of a similar character.

But has not every denomination a right to judge what is proper and expedient for their own religious welfare? If they choose to have four days meetings, and hold them in their own places of worship, who will oppose or molest them? But what are these four days meetings for? I verily think I have reasons for believing that the real, exciting object of them is to increase the power, influence and numbers of the Orthodox party. It is evident from their own writings that they are not agreed as to the doctrines of the gospel. Read their various views of the trinity, the atonement, and of the more offensive opinions of Calvin, and Hopkins generally, and you will be puzzled to know what is their religious orthodoxy: you will find that there are inconsistencies, clashings, and great confusion and indistinctness in their creeds. But considered as a party, as builders up of a worldly kingdom, there is more agreement, and much co-operation. There is a great deal of union among them, at present, with reference to one thing, and that is to oppose and overpower those who will not fall into their ranks.

To me they do not seem to exhibit the feelings, dispositions and graces, and to maintain the modest, humble, prudent, peaceful, friendly and charitable deportment, which I should expect in those, whose kingdom was not of this world, whose sole object, aim, and motive were, to show their love to God, to Christ, and to their fellow men; and to make sinners Christians in deed and in truth. I see not that they have the authority or the example of Christ and his apostles, for that spirit and conduct which they manifest. I cannot see where the gospel encourages the method that is often taken to make one repent of his sins, or to subscribe or assent to new articles of faith.

What are these four days meetings for? I have supposed they were to make proselytes to the Orthodox party; to produce excitements and agitations, which should add numbers to their side. Many people need to be told that even religious meetings may be "got up" and attended from no religious motive nor pious purpose; and if not, they may be converted into occasions of vice and sin.

What would be said, if the Roman Catholics, or even Episcopalians, should adopt and pursue the same course; and say that each sect of any magnitude in our land, were to have its four days meetings! You live in a town where are three religious societies. More than half of three weeks would be occupied by their meetings. We will suppose that all the adjoining towns are as much divided. From motives of worldly policy the meetings would not be in the same week in all these places. It can be seen by any one, that to have the country thus excited and agitated, for perhaps half of the year, cannot be very favorable to temporal or spiritual prosperity; to the social, moral, and eternal welfare of the community. Suppose also, that those who are unfriendly to Christianity should pursue the same course. How would you like it? One would think that there was already too much bitterness, strife and discord for the healthy growth of virtue and piety.

No doubt by such meetings some would be improved in their religious knowledge and even in their piety. But is there not a strong probability that the whole might be more benefitted in some other way, and a much larger number become truly pious?

Those, who have written and preached against balls, intemperance, war, and slavery, have often furnished us with accounts of the waste of time, money, &c. I have thought I would adopt a like plan in regard to these four days meetings, and endeavor to give some notion of their cost and fruit. I would confine my calculations to this commonwealth.

Say there are 280 towns in the state, and there should be a four days meeting in each of them, and only one person should attend on each of these occasions; that would make 1120 days. But instead of only one at each of these meeting, say there are four hundred; there may be less in many places, and in many places there will probably be a thousand; eleven hundred and twenty multiplied by four hundred would give four hundred and forty-eight thousand. There would be, on an average, a loss of sixteen hundred days to each town. There should also be taken into the account the horses and carriages used on these occasions. Many families will be at additional trouble and expense in entertaining friends and strangers, who will be present on these occasions. But this is not the end of it; while these four days meetings are held in all the neighboring towns, some of our town will attend daily, and the preachers will be invited into our town to preach lectures and find entertainment for the night. Many families will live beyond their circumstances at these times; and many poor persons will hire horses and carriages, who can ill afford it; and their Sunday dress will be worn more this year, than it need to have been in several years. On these occasions many clergymen will be absent from their people; and multitudes will be gone from their proper business and from their families. Any one can see, that it will be a heavy tax to each town. With the time, money, and other expenses, they could probably pay a minister's salary, support a school, relieve many poor and afflicted persons, send many bibles and testaments to the destitute, increase their own social and religious advantages, pay many just debts, and keep many persons from almshouses and hospitals.

But these sixteen hundred days of time, together with horses, carriages, expenses and entertainments, &c. to each town, after all, are but a trifling consideration compared to other things, which I shall proceed to mention, and I pray that they may make a deep impression on the minds of all my readers. On these occasions, multitudes will hear the voices of strangers, instead of their own shepherds. They, no doubt, will be bold and impassioned, and endeavor to act the orator, and make a display of their genius, learning and accomplishments. They will come with many attractions and charms to the giddy and unthinking multitude.

The people will hear much said in support of those opinions, which eminently wise and good men cannot find taught in the Bible.

At these meetings, probably, unusually strong appeals will be made to the passions, and especially to the fears of the people. Great attempts will be made to awaken, arouse, alarm, powerfully excite, and move them. Many will listen to passionate warnings and exhortations, who have been accustomed to a more gentle and affectionate mode of address. Many will listen to views of religion, to which they had hitherto been strangers.

From the very fact, that these preachers encourage these meetings by their presence and exertions, I infer, that the hearers generally, will receive wrong impressions, and imbibe erroneous notions of virtue, piety, and religion.

Many will want to go to these meetings, who will be kept back by the authority and influence of others, or by poverty of health and money. Many will go, contrary to the wishes, entreaties and counsels of their dearest friends. Many will be tempted to go to these meetings, because their Orthodox neighbors will carry them for nothing. Many wives and daughters will be drawn away thus; and many will be urged and enticed, though they know it will displease their connexions. Many poor females, who as soon as their health fails, are objects of charity, will make a merit in going to these meetings, to join in a shameful struggle, which let it end as it may, will bring but little comfort, honor, or advantage to them.

These meetings will occasion a great deal of gossip, talebearing, backbiting, scoffing, railing, ridiculing, mocking, cursing and swearing. No doubt, many will treat these meetings with ridicule, and make them and their encouragers, the theme of their mirth, wit, and raillery.

Others, perhaps, annoyed in their domestic and social peace, or disturbed in various other ways, will treat them with more rudeness and severity. The prejudices, disgusts, and hostilities of many persons, who, confounding truth with error, and enthusiasm and bigotry with humble piety and modest virtue, already think meanly of Christians and of Christianity too; I say, the prejudices, disgusts, and hostilities of such will be fearfully increased. These meetings will multiply the objections, obstacles, and trials of many, who are even now indifferent or disaffected. There are many men, who begin to doubt, whether they hold that place in their houses, and in the affections and regard of their wives and daughters, which, by nature, by law, and by gospel, belongs to them.

A sensible and considerate person could think of many reasons, why there should be harmony and peace in a family; why the husband and wife should worship at the same altar, and why the wife and children should pay some deference to the husband and father. I know I am on a delicate subject; that I am touching a tender point, which is, with how much wisdom I know not, cautiously shunned. But it is a subject that must and will be handled ere long, boldly and roughly *then*, unless something is done *now*. This state of things cannot last. If there is not a moral reform soon, our glory as well as our peace will depart.

These meetings, there can be no doubt, will be fruitful in evils. Many more societies will be diminished in number and strength. All our towns will be more distracted and divided. The discontented, unstable, the visionary, extravagant and uncharitable will be multiplied. Many more neighbors will be unsocial and distant. Many more friends will cease to consider each other as such. Many more husbands will lose the respect, confidence and affection of their wives; many more children will be separated from their parents, and the domestic quiet and happiness of thousands will be spoiled. Many, who were once familiar, will become strangers to one another. Many who had formerly walked to the house of God in company, will do so peacefully no more. Many who once hailed and welcomed each other as Christian brethren, will show no more of this fraternal spirit. Some of these brethren, in future, will be reviled and denounced, and treated as objects not worthy of the decencies and civilities, which we might expect from heathen and savages!

In consequence of these meetings the temptations to a long list of vices and sins will be sadly increased. They will prove new and severe trials to the faith and constancy of many. Suspicion, jealousy, spiritual pride, envy, slander, and uncharitableness will become more and more prevalent.

And where there are so many things to excite the imagination and fancy, and inflame the passions, moral and mental diseases will be more common. The number of those who are suffering from some disorder of the mind is mournfully large now. And these religious excitements generally swell the number, as they are principally concerned with the feelings and passions. I am not one of those who attribute all depression of spirits, gloom, melancholy, derangement and insanity to religion; yet I believe true religion would heal many of them, and prevent more. But there are many instances of dejection, melancholy, and derangement occasioned by religion. Now the doctrines of the Orthodox, and their mode of enforcing their views, are unfavorable to the healthful exercise of the heart and the mind.

The seeds of a perpetual strife are now sown in most of our towns; the foundations of a lasting disunion are laid. For how will the different and contending sects of every town come together again? Or how will they cease to be rivals and competitors?

Our religious prospects are humbling and alarming. I often think, what would be our condition, were those who are striving for power and authority, to come into possession of it? What reason have I to believe that I should find a more comfortable situation in New England, than I should in Italy and Spain? Let me rather fall into the hands of the Pope, than into the hands of some religious despot, who may bear sway here drunk with the spirit of Calvin! The dignity of the papal throne would encourage some hope of mercy.

With my views of religion I cannot but look on our present circumstances, at times, as very dark and gloomy. Much of the religion of the present day seems very unlike that "pure and undefiled religion before God," and that "wisdom which cometh from above," mentioned by James; and very unlike that "charity which is the end of the commandment and bond of perfectness," and "greater than faith and hope;" "that kingdom of God which is righteousness, peace and joy in the Holy Ghost;" and that "fruit of the spirit," which are mentioned by Paul, another of the Apostles. Much of the religion of the present day consists in dispute and division, in talking about the religion or irreligion, and meddling with the consciences and creeds of others. From what we observe around us, might we not often infer, that he was reputed by his party unusually religious and pious, who took the most Orthodox papers and tracts, belonged to most societies, attended the most conferences, lectures and prayer meetings; who could make the longest prayer, and most passionate exhortation in their assemblies? Multitudes, no doubt, yield to these temptations, and are deceived by these outward appearances.

But instead of dwelling any longer on these revival and party meetings and operations, I will, in closing, take liberty to address a few words to those who have never struck hands with the "Orthodox." To a considerable degree it is for you to say what shall be the fruit of these meetings. You can keep at home, and aloof from the influence and instruction of these people. By your sober, firm and resolute behaviour; by your showing a strong attachment to your own churches, societies and pastors; a due regard for Christian institutions and ordinances, and a lively interest in the social and domestic welfare of all about you, you will generally repel those who would invade your rights, and disturb your peace. You need decision of character, and the courage to think and speak, and act for yourselves. Repress your curiosity. Keep at home, and keep those under your authority at home also. Be sober, quiet, thoughtful, pious. Let it be seen that you can grow in grace, knowledge, and real goodness without any such helps! Do not lay a snare for your conscience, and run into temptations merely to gratify your own curiosity, or the questionable desires of some officious neighbor or connexion. If sinners, or religionists entice you, consent not! These meetings are not the best places for you to frequent, to get either the piety or the doctrines of the Gospel. The company, the excitement, the voice, the eloquence, the person of the speaker, and many other circumstances may at the time, have much more effect on your mind and heart, than argument, reason, evidence and truth. If you wish to become established in the faith of the Gospel, search it, study it, reflect and meditate. Do it calmly, earnestly, dispassionately, honestly, prayerfully. Many were captivated by Whitefield's fine voice, and graceful gestures and delivery; by his comely form and appearance.

Bestow as few thoughts and attention on, and take as little notice of these meetings as possible. Others will be influenced by your example, and be strengthened by your virtue. Think of your minister! Think how you multiply his labors, anxieties and troubles! He has feelings, as well as you. Think what joy and confidence you would give him, if he found you bound together, and cleaving to him in this time of danger and delusion. Why will you set fire to your own house, or pull it upon your own heads? Why should you destroy your own society? It may be, you hear the truth now; and if you leave it, you are not certain that you shall find and join one, in doctrine and spirit more exactly conformed to the mind of Christ. Were all to join the Orthodox party, do you think there would be peace? No. Their various theological schools would be at war with each other; and you would be a heretic, and an infidel perhaps even then, in the estimation of many.

Let the kingdom of God be within you, and the peace of God rule in your hearts. If you look unto Jesus as you should; if you follow his example, and possess his spirit as you ought; I shall not expect to find you encouraging by your word or presence "these four days meetings."

O may you be wise! May you study, and know, and pursue the things that belong to your present, and everlasting peace! Have your walk with God and strive continually for those qualities of heart, for those habits of the life, for those excellences and adornings of the soul, which will render you more and more like Jesus Christ. Where Christ enters, he says, Peace! be still! and makes all calm and serene. He promises rest to those who learn of him, and who take his yoke upon them.

I have written these things with the hope and prayer, that God would make them instrumental in doing good.

Reader,—I have endeavored to caution, warn, and instruct you; to call up your attention to important subjects. I now commend you to the grace of God, beseeching him to keep you steadfast and secure to the end!

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 3, 1831.

AMERICAN INSTITUTE OF INSTRUCTION.

The annual lectures of this institution have been in the course of delivery the past and present week; and have been heard in general by numerous and gratified audiences. We are glad to perceive, that the occasion assembles so many of the instructors of schools from various and distant portions of the country; and we may anticipate from the interest excited to the subject, from the comparison of different views, from full and able discussion both in the lectures and in free debate upon important topics relating to education, that much good may follow. The defects existing in our system of public instruction, and the necessity of a higher standard among teachers, have been among other subjects considered. There can be no doubt, there is room for great improvement in these points; and we hope, that the zeal, which is now awakened in this institution, may be effectually directed to the amendment of what is faulty, as well as to the enlargement and diffusion of what is good. Perhaps there is danger in our community, where the means of education are so freely enjoyed, of overlooking, in our satisfaction with the general system, many errors which an experienced and wise instructer will be anxious to correct.

We mentioned in our last, that the introductory discourse was delivered by Rev. Mr Walker, of Charlestown. We hope, that the public will be favored with the perusal of it. The topic—"*the incidental influences of Education*"—is one of great importance and interest. It was illustrated with excellent judgcident and power, in a series of weighty remarks and reasoning, which no intelligent observer of children or youth could fail to appreciate.

COMMENCEMENT DAY.

The exercises at Cambridge on Wednesday last were unusually interesting and attractive. They were marked by maturity and justness of thought, by a pure and elevated spirit, and in several, by distinguished ability. We do not recollect to have heard a single sentiment, to which any objection could be made as juvenile or extravagant. But there was nothing, which gave us more pleasure through the whole of the exercises, than the marked improvement in the *elocution* of the speakers, of whom scarcely one was bad, and many were excellent. Instead of the low, indistinct, lifeless utterance, so often and so justly complained of, as characteristic of New England oratory, including mincing of words and an awkward bashfulness, there was distinct, expressive enunciation, manliness and grace of manner, without affectation or offensive boldness. This improvement was as agreeable to witness as it has been loudly called for; and we hope, that the evident satisfaction it gave and the commendation it received, may excite future classes to give their special attention to an art so worthy of cultivation by all who would instruct or give pleasure.

The number of the class who graduated was sixty-five, of whom thirty-four had parts assigned to them. It would be difficult, and perhaps not wise, to single out from this number those, who were most distinguished, but upon one of them we might bestow the warmest approbation.

Of the English Oration by Mr Hillard, the Master of Arts, and of the Valedictory in Latin by Mr George Chapman we may at least say, that there seemed to be but one sentiment, that of cordial satisfaction. "*The dangers to which the minds of young men are exposed in our country,*" were illustrated by Mr Hillard with a truth, eloquence, and beauty, to which the importance of the subject and the deep feeling of the speaker gave their full power; and though Mr Chapman's Valedictory professed to be nothing and to end in nothing, its wit and ingenuity, notwithstanding its ancient dress, seemed to be perfectly understood and relished by the whole assembly.

The honorary degree of Doctor of Divinity was conferred on the Rev. Richard Whately, Principal of St Alban's Hall, Oxford, Eng.; on the Rev. Ichabod Nichols, of Portland, Maine; and on the Rev. Jeremiah Day, President of Yale College.

The honorary degree of LL. D. was conferred on Hon. Lemuel Shaw, of Boston, C. J.; Joseph Hopkinson, Esq. of Philadelphia; and Peter A. Jay, Esq. of New York.

INSURRECTION IN VIRGINIA.

We give in our paper today an account of an insurrection among the slaves in Southampton County, Virginia. Though we admit that all movements of this kind may be easily checked by the whites, yet we should think their frequent recurrence would lead the citizens of the southern states to reflect seriously on the difficulties and dangers of their situation. There may not be perhaps more than one person out of a thousand murdered in a year by the negroes. But how can any family living in a thinly settled district sleep quietly in their beds, when they cannot avoid the thought that they themselves may be the next victims of negro violence? We should think if there were no other reason for putting an end to slavery at the south, even if religion, justice and humanity did not all cry out against the system, that th frequency of insurrections and acts of violence among the black population would lead the white inhabitants of that section of our country to give their slaves freedom, the only measure which can prevent the perpetual recurrence of these outrages.

FOUR DAYS MEETINGS.

We have inserted a long communication this week, on the subject of the great efforts for religious excitement that have been made and are now making throughout the country. We have often expressed our sense of the numerous evils arising from measures like those now in operation, and need only refer our readers to the judicious remarks of our correspondent, with the hope that they may receive the serious attention which they merit.

LATE PUBLICATIONS.

A Sermon preached at the closing of a Sunday School, October 31, 1830; by a PASTOR. Boston: 1831.

The name of the author of this sermon is not given, but we understand it is by Rev. Mr Cole of Kingston. It is addressed exclusively to children, and contains much excellent advice and instruction, in language of great simplicity, and well adapted to the minds of the young. We rejoice to learn that publications of this description are sought for and read. It is a highly encouraging sign of the times, that men are beginning in earnest and on system to attend to the moral and religious education of the young. It is here that our hopes for the great cause of truth and liberty must rest. In this day of restless, but impatient inquiry, and of ardent thirst for novelty and change, the only confident safeguard we have against the prevalence of rash speculations and licentious principles and practices, tending both to moral and political anarchy and ruin, is to be found in the intellectual, and especially in the moral and religious culture and advancement of the children and youth of the nation. Let this truth be deeply and solemnly impressed on the minds of parents, and let them constantly act under a sense of the obligation it imposes, and we shall have little to fear, and every thing to hope for the destiny of our rising nation.

The Teacher's Gift to his Pupils: With numerous engravings. Boston: GRAY & BOWEN. 1831.

This little book cannot fail to be a very acceptable one to our young friends. We do not hesitate to recommend it to them strongly. It is well fitted for Sunday School libraries. The author professes to have had much experience in teaching children; and his work gives evidence of the fact. It contains nineteen stories, which, it seems, he addressed from time to time to a Sunday school, and which, in giving them to his pupils in their present form, he thus prefaces: "On presenting this token of his regard, he cannot but repeat, what they have often heard him say, that on reading these stories, they must not forget their design, which is to render them *good children*; certain that they cannot then fail to be as happy, as the most ardent wishes of their affectionate friend and teacher could desire."

Tables of Ecclesiastical History, from the origin of Christianity to the present time; abstracted from Vater's "Synchronistischen Tafeln." By FRANCIS CUNNINGHAM. Boston: GRAY & BOWEN.

This is a pamphlet of about forty pages, which will be found a convenient and useful manual for students in history. The purpose of Dr Vater's "Tables" is thus described by himself.

The purpose of synchronistic tables is to fix the most important facts in the memory; nor can these appear in their proper relation to each other in any other way. In the study of ecclesiastical history it is peculiarly important for the beginner to take in at one view all the events of a certain period, while it is almost equally desirable to see at the same time the succession of events under a particular head. Both objects are gained by tables in which the events of the same year are placed side by side, whilst all are arranged in columns under distinct heads. Thus the eye can assist the mind in comparing and estimating the influence of various events on each other. It has been an object also in the choice of facts to lead the attention of the student to the germs and small beginnings of great things: hence many events are noted here, which, at first view, may seem hardly important enough to be so singled out.

RELIGIOUS AND LITERARY INTELLIGENCE.

Missions of the United Brethren. The principal missions of this self-denying people are on the West India Islands, in Greenland, and on the west coast of Africa. The whole number of stations is 39, and the whole number of male and female missionaries is 200. The income of the society during the year 1829 were $42,543,96, and nearly the whole sum was expended for the purposes of the missions.

Support is given by this society to "retired missionaries," of whom, according to the last circular letter of the Synodical Committee, there are 18 married and and 2 unmarried brethren, 4 widowers and 33 widows. Sixtyfive children of missionaries are also supported by the Mission Fund for Education.

The oldest of the missions is in the Danish West India Islands, where the number of negroes received as members of their churches is 10,000. Among these, says the circula letter, "a revival of spiritual life has been observable during the past year," though "there are still too many, of whom it cannot with truth be said that their conversation is such as becometh the gospel."

The missionaries are laboring successfully in Jamaica, Antigua, St Kits, Barbadoes and Toba-

go. In Antigua the number of church members amounts to about 15,000. In Greenland and also on the coast of Africa the missions continue prosperous.

London Missionary Society. The number of missionary stations occupied by this society is 91. The whole number of teachers is 260; viz. 90 missionaries with 20 European and 150 native assistant teachers. The operations of this society are principally if not wholly foreign. Its stations are in the South Seas, 31; East Indies, 23; Ultra Ganges, 5; South Africa, 20; African Islands, 2; Mediterranean, 2; Russia, 4; South America, 4.

Churches and Ministers in Scotland. The number of ministers of the Established Church of Scotland is 890. It has had no increase since 1732. In that year four ministers seceded from that church in support of the right of churches to choose their own pastors. These constituted the first Presbytery of what is called the Secession Church, which, according to the London "World," has now no less than 450 ministers. Besides these, about 200 ministers of the Secession have emigrated to Ireland. The Presbyterian churches of Nova Scotia originated also from the same source.

A very thorough course of study is prescribed to the students of the Secession Church. In addition to a grammar school education, the candidate must spend four or five years at a regular university, and five more under the superintendence of the Presbytery, before he can be admitted to the pulpit.

Emoluments of the French Clergy. It has been generally supposed that the sum allowed by government constitutes the only revenue of the French clergy. It appears however, by a late statement in the Messager des Chambers, that they have other sources of revenue amounting to nearly as much as the sum voted by the Chambers. In 1829 the sum allotted to their support by the Budget was 31,752,121 francs. The estimate given of the amount of income from other sources throughout the kingdom, is as follows:—

Value of residences,	7,265,000
Common supplies,	1,916,000
Grants for dispensations,	1,141,400
Births, bapisms, &c.	1,900,000
Fees paid upon deaths and interments,	3,490,000
Marriages,	2,500,000
Offerings to the churches and clergy on the first communion of children,	1,000,000
For masses and other offices,	6,750,000
Add allowance by government,	31,752,121
Total revenue in francs,	57,714,521

We are told that there are other pecuniary emoluments not included in the above estimate, which render the whole income of the French clergy not less than 60,000,000 francs. This will give an average salary of 1,800 francs (about $316) to each individual.

Bible Society of Paris. The twelfth annual meeting of the Paris Bible Society was held in that city on the 13th of April. The amount of receipts during the year was 43,751 francs. The number of Bibles issued during the year was 4434, and of Testaments 4001. The department of the Lower Pyrenees had set the example of furnishing every Protestant family with a Bible.

Dartmouth College. The annual commencement occurred at this institution on Wednesday, Aug. 24th. The degree of A. B. was conferred on twentynine gentlemen; of A. M. on thirteen; of M. D. on nineteen. The degree of LL. D. was conferred on Judge Weston of Augusta, Maine. Calvin E. Stowe has been appointed Professor of Latin and Greek languages and literature.

Commencement at Harvard University.

The following was the order of the exercises on Wednesday at the annual commencement of Harvard College, for the degree of Bachelor of Arts.

1. A Salutatory Oration in Latin. John George McKean, *Cambridge.*
2. A Conference. "Heraclitus, Democritus, Epicurus, and Diogenes." Asaph Churchill, *Milton;* Daniel Waldo Lincoln, *Worcester;* Francis Henry Silsbee, *Salem;* Frederick Wright, *Northampton.*
3. An Essay. "The disabled and disarmed Man of Power." Joseph Warren Maneur, *Tewksbury.*
4. A Colloquial Discussion. "The Effect which Acquaintance with Foreign Languages has upon the Originality of a Nation's Literature." George Clinton Coombs, *New-Bedford;* Sebastian Ferris Streeter, *Boston.*
5. A Conference. "The Ages of Queen Elizabeth, Charles the Second, Queen Anne, and the Present Age, considered in a Literary point of view." Francis Gardner, *Boston;* Henry White Pickering, *Boston;* George Washington Read, *Salem;* Benjamin Hodges Silsbee, *Salem.*
6. An Essay. "The Fabulous Ages." Frederick Augustus Worcester, *Hollis, N. H.*
7. A Colloquial Discussion. "Comparative Influence of Individuals and Learned Societies, in forming the Literary Character of a Nation." Benjamin Goddard, *Boston;* Nathaniel Goddard, *Boston.*
8. A Conference. "Reading, Writing, Observation of Men and Manners, and the Study of Nature, as Means of Intellectual Development." Massillon Farley, *Atkinson, N. H.;* Frederick Furber, *Boston;* John Tappan Peirce, *Brookline;* Francis James Russell, *Plymouth.*
9. A Colloquial Discussion. "The Influence of the Multiplication of Books upon Literature." Caleb Fletcher Abbot, *Chemlsford;* John Lathrop Motley, *Boston.*
10. A Literary Disquisition. "The Literary Influence of the early English Prose Writers." Frederick West Holland, *Boston.*
11. A Dissertation. "The Infirmities of Men of Genius." William Austin, *Charlestown.*
12. A Literary Discussion. "Of presenting Literature and Science in Popular Forms." Edgar Buckingham, *Boston;* Joseph Ricketson Williams, *New-Bedford.*
13. A Dissertation. "The prospects of genuine Liberty in Europe." Nathaniel Tucker Bent, *Milton.*
14. A Philosophical Discussion. "Manual and Intellectual Labor." Frederick William Brune, *Baltimore, Md.;* George Cheyne Shattuck, *Boston.*
15. An English Oration. "Ancient Veneration for the Public." John Hopkins Morrison, *Peterboro', N. H.*
16. A Forensic Disputation. "Whether there were greater facilities in Ancient Times for an Individual's acquiring influence, than there are now." John Giles, *Townsend;* Henry Cheever Simonds, *Boston.*
17. An English Oration. "Radicalism." William Hammatt Simmons, *Boston.*
18. A Deliberative Discussion. "Will the present proposed Parliamentary Reform endanger the Monarchical and Aristocratical Portion of the British Constitution?" Charles George Clinton Hale, *New-York, N. Y.;* Wendell Phillips, *Boston.*
19. An English Oration. "The Dangers of Intolerance under a Popular Government." Charles Eames, *New Braintree.*

Exercises of Candidates for the Degree of Master of Arts.

1. An English Oration. "The Dangers to which the Minds of Young Men in our Country are exposed." Mr. George Stillman Hillard.
2. A Valedictory Oration in Latin. Mr. George Chapman.

SUMMARY.

Insurrection of the blacks in Virginia.—An alarming insurrection of the blacks broke out in Southampton County, about a fortnight since. They were headed by white men. The latest intelligence induces us to believe that the disturbance is quelled. The following extracts afford more particular information.

An insurrection has broken out with the Negroes in Southampton county, in the neighborhood of the Cross Keys, 20 miles above Murfreesboro'. Three white men, and four or five negroes, belonging to a gentleman in that neighborhood broke in upon him, and murdered the whole of his white family. Thence they proceeded to a Mrs Whitehead's about day light, broke into the house and murdered the whole of the white family, consisting of five persons. A gentleman living near, (Mr John Williams) hearing the cries of the family, ran over to see what was the matter. On entering the house, he discovered the lady slaughtered—her son's head served from his body, and one of her daughters murdered in the fire place of her chamber. He immediately departed to return to his own family, but was met by one of his negro boys, who told him that his own wife and infant child had been butchered. He then fled to the woods, and has arrived at Murfreesboro'. Between ten and twenty families have been murdered, besides several individuals, among them Messrs. George Vaughan, John S. Barrow, Murray, &c. We are all in arms, though we see nothing like an insurrection among our negroes. The negroes continued to press every negro, under pain of death, until they numbered about 200. The militia met them last night, and gave them fight—four were left on the field dead, and one wounded. A thousand or more men have since been in pursuit—it is not known whether they have found them, as they dispersed without much fight when attacked—150 to 200 men have gone from Murfreesboro' and this place to-day to give them battle. The militia, for ten counties round, are in arms, though we see no disposition among the slaves to revolt, except in the one place—and it seems doubtful whether many of them are so disposed, as they were pressed indiscriminately, and forced to join in this attempt.

The Richmond Compiler of Aug. 26, states that most of the rebels were runaways, who had broken out of the swamps, to rob and do mischief— that few, if any, of the plantation-hands had joined them—and in one case, a master had turned out with his slaves to meet a party coming to attack him, and that two of the assailants had been killed, a third wounded and the rest put to flight. The number of insurgents, it is thought, did not exceed 200. A letter from Murfreesboro', dated Aug. 26th, says, that from the best information nearly 30 negroes have been killed, and the jail at Jerusalem is full to overflowing. It is supposed they are entirely suppressed if not all killed and taken. The number of white victims has been computed at 59. Below is an extract from a letter by Gen. Eppes ordering the Richmond troops to return, as their services were not required.

[From the Richmond Whig of Friday Evening.]

The artillery company returns this morning. They had landed at Smithfield, and were about to take up their line of march for Southampton, when they received an order from Gen. Eppes to return, as theis services were unnecessary. The following is an extract from General Eppes' despatch to Capt. Richardson:—

"Southampton, Jerusalem, Aug. 24, 1831.

"I have to request you will direct the troops to return—perfectly satisfied that they cannot be wanting, as the party are dispersed, and from the best information no probability of their re-assembling—certainly not for some time.

"P. S. The insurgents are nearly dispersed. Fifteen have been killed and twelve in jail."

It is now well ascertained that the band of negroes, who committed the horrid murder in Southampton, were composed chiefly or entirely of runaways, who have long infested the swamps of that county. Their object was probably to raise an insurrection among the slaves. But they have completely failed.

The Richmond Dragoons arrived in Southampton on Wednesday night. They will probably get back this evening or tomorrow.

A letter from Petersburg, written last night, gives the following information;

"I have just read a letter from———to his father, dated yesterday [at Southampton.] He states that he was among the first that went in pursuit of the negroes. They commenced near the North Carolina line, directing their course towards Jerusalem, led on by a fellow called Capt. Nat. Turner (a black)—the banditti consisted of about 25 to 30—no others joined. He says that he has counted 40 corpses—mostly women and children—Another letter says 70. They have secured several in jail. For many miles around their track the country is deserted by the women and children, but armed troops are in every mile in squads—it is not general and has subsided. When the first party came upon them, they (the party) had dismounted else they would have taken them all."

Silk Manufactures, No. 5. The manufacturing nations of Europe stand in need of the article of raw silk, which they are glad to procure, even of an inferior quality, from the most remote regions of the globe; while America could supply them with the best and finest to an unbounded extent. I have pointed out two great markets, viz. England and France open to American industry and inviting it to their shores. I shall now show the advantages to be derived from this branch of trade, when once it shall have been fairly introduced into this Country.

The celebrated Count Dandolo, by whose labors the culture of silk has been so much improved and extended throughout Europe, does not hesitate to affirm, that the value of silk in Italy, considered as an article of exportation, *is twice equal to that of all other products* of that Country taken together, and that there is no production of the earth in the markets of Europe, which compared to its natural value or prime cost, offers to the producer a greater net profit than the article of silk.

If then in Italy, the land of corn, wine and oil, the profits on exported raw silk be equal to double the amount of all the other productions of the Italian soil taken together, it is evident that the same if not greater advantages must result to this Country, particularly to the Northern and Middle States, whose productions are not so rich as those in the South of Europe.

Every person will easily understand that the profits on raw silk will in a certain degree be proportioned *to the extent of the means* of those engaged in its preparation, and of their establishment for that purpose. If it be on a large scale, the machinery may be moved by water, or steam power, which will add greatly to the economy of the business. It is now three or four years since the Italian reel was imported into Philadelphia, and there it still lies, like a fine musical instrument waiting for the hand of a master. Nobody has yet succeded in making *merchantable* raw silk, either by means of that instrument or similar instruments which have been imported into this Country. Many attempts have been made, none of which have been successful. I do not hesitate to affirm that all similar attempts, without the necessary instruction and the skill to be acquired by habits of patience, *will forever prove unsuccessful.* The great degree of skill and dexterity that is necessary for the management of the cocoons, and for producing the various qualities of silk according to their numerous degrees of fineness, may be compared to the different numbers by which the various qualities of cotton threads used for sewing are designated.

The extent of a filature is calculated from the number of reels that are employed—from ten to five hundred or more. To *each reel* there must be a woman to wind the silk, and a little girl to turn the crank, unless they are all turned by water or steam. The cocoons, I suppose, may be purchased for twenty-five cents the pound, and eight pounds will yield a pound of silk. The fuel, the cauldron, the pipes, the basin, and necessary apparatus to carry the water to the reelers, and the wages of the people, are the internal expenses of the establishment. A good reeler, on a hand reel, can turn out three pounds of silk per day.

The current price of raw silk in England and France is about seven dollars the pound, and if it shall be well prepared in the manner required by those manufacturers, and the quality of American silk shall continue to be as much superior to the silk of other Countries, as the few specimens have proved to be, which have been sent to those countries, the value may be increased. The Connecticut sewing silk after it is reeled, twisted, colored, and carried to market, sells for four dollars the pound. In consequence of their want of knowledge of the art, and the necessary machinery, they consume 16 pounds of cocoons to produce one pound of silk—with ten days labor expended upon it. If the 16 pounds of cocoons can be sold for 25 cents per pound, they will produce the same amount, and save the labor and expense.

Claims on France.—The New York American gives the following additional information.

The arrangement, as we understand it—and, as the French bureaux are sometimes leaky, we imagine our impressions are well founded—has taken the form of a treaty, which was expected to be executed and forwarded to Washington by the packet of July 10, now daily looked for. The sum stipulated to be paid is *twenty five millions of francs* with a supplement of interest which will make the whole sum *twenty eight and a half millions*—payable in six years. The claims of France upon the United States, including that of Beaumarchais, which has been estimated at five millions, are brought down to, and are to be liquidated for, *one and a half millions of francs.* France, likewise, gives up her claim under the Louisiana treaty. A mutual reduction of duties upon certain articles of export from each country is stipulated. On our Sea Island Cotton, the present French duties are to be reduced one half—from 40 to 20 fr. the 100 killogr. We in like manner are to reduce the duties upon French wines—to six cents per gallon for red wine in casks, to 10 cents for white wine in casks, and to 22 cents on both kinds in bottles.

American Census. The London Morning Chronicle, in a very fair and candid manner, thus notices the American Census taken in 1830.

The American census for 1830 has been completed, and the result published. The population of the United States, which was 9,637,000 in 1820, was last year 12,976,000, or, in round numbers, thirteen millions. What a prodigy is the growth of this Republic! When the Revolution commenced, in 1776, it had less than three millions of inhabitants, and now it has thirteen! Then it was on a level with Switzerland or Denmark in political consideration; now it is the second naval power in the world! We rejoice in its progress; for its strength and glory belong to the people, and to the cause of truth, justice, and freedom all over the world. It is pleasant to observe, that the states in which there are no slaves, are advancing so much more rapidly than the others. The fact renders the evils of slavery more palpable, and holds out the prospect of its diminishing every year in relative importance. The population of Scotland and England, in 1811, was 12,358,000, or 600,000 less than the United States last year; and New York alone has very nearly as many inhabitants as Scotland had in 1821.

Population of Liverpool. In 1821, 218,972, in 1831, 165,221, increase 46,249 or 39 per cent; males, in 1821, 54,340, in 1831, 76,646, increase 41 per cent; females in 1821, 64,632, in 1831, 88,525, increase 37 per cent.

Population of Russia. By the official census, made up to the year 1829, it would seem that the human resources of this gigantic empire have been greatly overrated. The whole amount of its population is 49,000,000, including 17,558,808 serfs and free laborers, and 243,548 clergy; and, in that amount, Poland, Finland, the tribes beyond the Caucasus, the civil and military services, and some Siberian hordes are comprised. There are 315,808 families, and 18.771,812 individuals, who pay taxes to the state. Independently of the regular troops, we find 747,557 males liable to do duty in the field, namely 189,870 peasants attached to the military colonies, or regimental settlements, 262,105 Cossacks, 157,219 Bashkirs, 31,159 Metsherjacks, 27,344 Nomadic Kalmuks, and 18,810 Kirghises.

LATEST FROM EUROPE.

[We are indebted for the following articles of foreign intelligence to the Boston Daily Advertiser.]

By the arrival of the Liverpool, last evening, we have received our files of London papers to July 22d, and of Liverpool to July 23d. The most material information contained in them is the following:

The discussion of the Reform Bill is in progress in the House of Commons. With the view of affording greater facilities to this discussion, an arrangement has been made, between the Ministers and the Opposition, by which it is provided, that no other business is to interfere with the resumption of the proceedings on this bill at 5 o'clock daily, so that eight hours of the twenty four may be devoted to it. The discussion now relates exclusively to the details of the bill, and presents only in various forms the single question, whether the rotten boroughs shall be disfranchised.

The intelligence from Poland contained in the Dutch papers, says the Morning Herald, is rather unfavorable.—The Russians are said to have crossed the Vistula at three points, and it is stated that Rudiger has escaped the Poles. Two divisions of the Russian army had attacked each other, without discovering their mistake, until after three hours' hard fighting, the inferior force offered to capitulate. After the arrival at Wilna of the 4th Russian corps of infantry, Count Tolstoi sent 25,000 men from Wilna to pursue the Poles under Gielgud, and the insurgents in Lithuania

The Liverpool Journal states, that there is reason to doubt the existence of the alleged conspiracy, and that there is reason to hope for the adjustment of the affairs of the Poles without a protracted war; but it gives no reasons for either of these suggestions. The French papers state, that Austria entertains an idea of joining France and England, in their interference with respect to Poland; and that the Hungarians continue to present their remonstrances to the Metternich Cabinet upon the subject.

The London Courier asserts "from authority," that the French Cabinet has for some time past urged the British Ministry to concur in some plan of intervention in the affairs of Poland; but that there are difficulties in the way of such an arrangement. The rumor is, that the plan contemplated by the French Ministry is a settlement on the basis of existing treaties; or in the words of the Polish correspondent of the Morning Chronicle, "Poland is to be an independent Kingdom. But what Poland? Why the Poland of the Duchy of Warsaw! The insurrections in Lithuania, &c. are to be crushed; the inhabitants of those provinces are to become as heretofore, the wretched and servile subjects of despotism; the Emperor Nicholas is to be King of Poland, and a Pole is to be his Viceroy." The English papers express their belief in this statement, and are loud in their condemnation of the plan.

The accounts from Portugal are important. Don Miguel had made some important changes in his Ministry, in consequence of representations made by some of them of the peril and injury arising from the controversy with France. Thirteen or fourteen French ships of war were drawn up in line outside the harbor of Lisbon on the 9th July, and were said to be waiting for the Terceira fleet of transports, which arrived the same day. Nothing, however, had been done. Lisbon was in a state of great excitement. The militia were in a state of insubordination; and serious conflicts had taken place between the Miguelites and the Constitutionalists, since the arrival of the French. Letters received from Lisbon in London, up to the 10th, give information that the French Admiral had given notice to the Foreign Consulates of his intention to commence hostilities immediately, in case the demand of his Government should not be acceded to. The next arrival from Lisbon was looked forward to with anxiety.

The new King of Belgium, Leopold I, was received in that country with great enthusiasm. On the 18th July he was in Brussels, and was to take the oath to support the constitution on that day. The King of Holland is stated to have refused his assent to the eighteen articles of the preliminaries of peace. The Dutch Journals are very indignant at the injustice which, as they conceive, has been done to Holland by the Great Powers. A war between Holland and Belgium, says the Morning Herald, was apprehended as the consequence.

Prince Leopold has dispensed with his large pension in England.

In France, we are informed by the Morning Herald, the King's prejudices against the destruction of the hereditary peerage had been overcome; and that the Peers finding the general prejudice so strongly set against them, would not attend at the opening of the Chambers. We copy the following from the Liverpool Journal:

On the 14th inst. an attempt was made to disturb Paris by an ostentatious commemoration of the taking of the Bastile. Government, however, had taken due precaution, and their efforts to preserve the peace were seconded by the laborers of the metropolis. The young men who had calculated upon a "row" were every where put to the rout, and many were arrested. All has since continued tranquil.

All eyes are now turned to the opening of the Chambers. The King's speech will, it is supposed, conciliate, with the exception of the Carlists, all parties. It will, amongst other matters, state the steps taken by France, in conjunction with England, to save Poland, and which, it is said, have already led to some favourable results. It will also positively announce the intended dissolution of the hereditary peerage. These things, with the settlement of the Belgian question, and other matters connected with it—the prospect of a bountiful harvest, and the maintenance of peace—speak soothingly to the minds of all men.

MARRIAGES.

In this city, on Saturday last, by Rev. Mr Young, Mr Daniel Graham to Miss Bridget Dunn.

On Tuesday evening, by Rev. Mr Pierpont, Bradford L. Wales, M. D. of Bandolph, to Miss Elizabeth Howard, youngest daughter of the late Charles Howard, Esq.

In Medford, Rev. Isaac Orr, editor of the American Spectator and Washington City Chronicle, to Miss Matilda H. daughter of Dr Samuel Kidder.

In North Bridgewater, by Rev. Mr Goldsbury, Mr George W. Byrant to Miss Lucy K. Washburn, all of that town.

In Portland, Stephen Longfellow, jr. Esq. to Miss Marianne Preble.

In Trenton, Prince Lucien Murat, the late ex-king of Naples, to Caroline Georgiana, youngest daughter of the late Maj. Thomas Frazer, of South Carolina.

DEATHS.

In this city, Mrs Hannah, widow of the Capt. Joseph Starr, aged 60; Mr George Page, 31; suddenly, Mrs Louisa, wife of Mr Seth Wellington.

In Charlestown, Aug. 30, Susan Elizabeth, only daughter of Mr Nathan and Mrs Mehitable Sargent, aged 3 weeks and 2 days.

In Dorchester, Mrs Eliza Morton, aged 36.

In Exeter N. H. Hon. Oliver Peabody, aged 79.

In Bath, Me. 23d inst. very suddenly, Joun Russell, Esq. formerly editor and proprietor of the Boston Gazette, in the 70th year of his age.

In Shelburne, Nova Scotia, Mrs Deborah White, wife of the Hon. Gideon White, and daughter of Dr Nathaniel Whitworth, formerly of this city.

"THESE FOUR DAYS MEETINGS."

The article in this days' paper on "These four days meetings" is published as a tract. It may be obtained at this office for distribution, (if applied for immediately) at the low price of one dollar a hundred.

☞Orders for them promptly answered.

Sept. 3.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. XVI, *for September*, 1831.—Just published by GRAY & BOWEN, 144 Washington Street.

CONTENTS.

Art. I. Old English Prose Writers—The Library of the Old English Prose Writers. Vol. I. Containing The Holy and Profane States, by Thomas Fuller; with some Account of the Author and his Writings.

Art. II. Opinions of Origen—Origenis Opera Omnia, quæ Græce vel Latine tantum extant, et ejus Nomine circumferuntur. Opera et studio Caroli Delarue.

Art. III. Dr Worcester on the Evils of Contention—Causes and Evils of Contentions, unveiled in Letters to Christians. By Noah Worcester.

Art. IV. Social Life—A Comparative View of the Social Life of England and France, from the Restoration of Charles the Second to the French Revolution. By the Editor of Madame du Deffand's Letters.

Art. V. Education for the Ministry—An Address delivered before the Society for Promoting Theological Education, June 5, 1831. By John G. Palfrey, Professor of Biblical Literature in Harvard University.

Art. VI. Noye's Translation of the Psalms—A New Translation of the Book of Psalms, with an Introduction. By George R. Noyes.

Art. VII. Stephen on Slavery—The Slavery of the British West India Colonies delineated, as it exists both in Law and Practice, and compared with the Slavery of other Countries, Ancient and Modern. By James Stephen, Esq, Vol. II. Being a delineation of the State in point of Practice.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. IV.—No. 3—(New Series.) For September, 1831.

CONTENTS.

Christian Repentance—Its nature and importance; In what sense Christ was the image of God; What constitutes a man a Christian; Moral Preaching; Unitarianism in the West—Third Letter from a candidate for the Mintstry; Prevailing ignorance in regard to facts and principles affecting the interpreation of the Bible—Letter from a Clergyman; The essential faith of the Universal Church deduced from the Sacred Records—By Harriet Martineau—London, 1831; Unitarian Ordination.

LIBERAL PREACHER, *for Sept.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for September, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 9. Containing a Sermon by Rev. JOSEPH ALLEN of Northborough, Mass., on '*Family Religion,*' from Prov. iii. 33; and another by Rev. EDWARD TURNER of Charlton, Mass., on '*the Conversion of Zaccheus,*' from Luke xix. 8.

LETTERS TO A MOTHER.

Just Published by LEONARD C. BOWLES, No. 124 Washington-street, *Letters to a Mother.* By the author of "Helen & Maria," "Ellen," &c.

Sept. 3.

BERRY STREET CONFERENCE.

This day published by WAIT, GREENE & Co. "An address delivered at the BERRY STREET CONFERENCE," May 25, 1831. By Rev. NATHANIEL THAYER, D. D.

N. B. 'Sunday School Libraries supplied as usual.

'Ware on the Christian Character.' 2d Edition.

July 30. 3t

BELKNAP'S PSALMS AND HYMNS.

Any Religious Society or Association, desirous of procuring 300 or 400 copies Psalms and Hymns, *Belknap's Selection,* which have been some time in use, can obtain them on favorable terms on application at this office.

July 23.

SIR PHILIP SIDNEY'S DEFENCE OF POESY, SELDEN'S TABLE TALK.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

The Library of the Old English Prose Writers. Vol. II. Containing Sir Philip Sidney's Defence of Poesy and Selden's Table Talk. With some account of the authors and their writings. Edited by the Rev. ALEXANDER YOUNG.

Extract from the Editor's Preface.

"The claims of Sir Philip Sidney and John Selden to a place in the Library of Old English Prose Writers, it is presumed no one will question. *The Defence of Poesy* is certainly one of the purest and most brilliant gems in the coronet of English literature; while the *Table Talk,* for its admirable good sense, its shrewdness of remark, and its accurate delineation of men and manners, stands without an equal in the class of writings to which it belongs."

Extract from the Retrospective Review.

"If ever there was a work more than most others calculated to delight and benefit general readers, and at the same time less than most others known and appreciated by them, it is *The Defence of Poesy.* It is perhaps the most beautifully written prose composition of the Elizabethan age, impregnated with the very soul and spirit of poetry, and abounding with the richest adornments of fancy. The excellencies of this admirable Essay are equally conspicuous, whether we regard the purity and simplicity of its style, the strength and soundness of its reasoning, the rich fervor of its eloquence, or the variety and aptness of its illustrations. In short nothing is wanting to make *The Defence of Poesy* a piece of writing that, in a similar space, is not to be parallelled in our language."

Dr Johnson remarks, "A few of the French *Anas* are good; but we have one book of that kind better than any of them; Selden's Table Talk."

H & B. have also for sale, the first volume of the same Library, which contains Fuller's Holy and Profane States. The third volume will comprise the Miscellaneous Works of Sir Thomas Browne, including the whole of "The Religion of a Physician," and the treatise on "Urn-Burial." Sept. 3.

CONCORD ACADEMY.

The Fall Term of this Institution will commence on Monday, Sept. 5th. A small number of pupils can be accomodated with board in the family of the Preceptor, where particular attention will be paid to their moral as well as their intellectual improvement. Terms $30 per quarter, for boys, and $25 for girls, including tuition, board, and washing.

P. ALLEN *Preceptor.*

Concord, Mass. Aug. 24, 1831.

TRACT No. 50, *(First Series,)* A. U. A

Just published at the Depository 141 Washington Street, Tract No. 50 of the first series of the American Unitarian Association, being "A Comparison of the Good and Evil of Revivals, by Ezra S. Gannett." pp. 28. GRAY & BOWEN.

THIS DAY PUBLISHED by GRAY & BOWEN No. 41 Washington street, *An Abstract of Vaters' Tables of Ecclesiastical History,* by FRANCIS CUNNINGHAM. 3tis. August 24.

WHITMAN ON REVIVALS.

Just published by GRAY & BOWEN, the *Second Edition* of "A Letter to an Orthodox Minister on Revivals of Religion, by BERNARD WHITMAN," pp. 68, 12 1-2 cents.

"To those who are desirous of seeing a faithful exposition of the modern policy with regard to revivals, which appear to be the 'last hope of the Orthodox;' of the manner in which they are *got up,* by frequent prayer meetings, whispering meetings, inquiry meetings, anxious meetings, four days meetings, visiting from house to house, and other machinery; of their unchristian fruits; of the absurdity of ascribing them to the "special influence of the Holy Spirit," and pronouncing all who oppose them, among whom are many of "the most distinguished of the Orthodox themselves," the enemies of Christ—this pamphlet will prove highly acceptable." August 24.

JUST published by L. C. BOWLES,

THE SCRIPTURAL INTERPRETER.

Vol. I. No. 2.

CONTENTS.

Translation and Exposition—Matt. iv. 1—11.
The temptation of Jesus Christ.
Why is the Bible so little understood?
Knowledge of the original circumstances important in reading the New Testament.
The Gospel history entitled to belief.
Acquaintance with Sacred geography.
Maps of Palestine.
General features of Palestine.

THE MORAL CLASS BOOK.

RICHARDSON, LORD & HOLBROOK, have just published THE MORAL CLASS BOOK, or the Law of Morals; derived from the Created Universe, and from Revealed Religion. Intended for Schools. By William Sullivan, Counsellor at Law.

'Nil enim prodest labere non possit idem.'

'The statutes of the Lord, are right; rejoicing the heart:

The commandment of the Lord is pure; enlightening the eves.' Psalm xix. 8.

Extract from the Preface.

"The plan of this volume is to search out the original principles of morality. They are supposed to have been found in the laws of the created universe. We have endeavored to prove, that this universe must have proceeded from Supreme Intelligence, Almighty power, and unbounded goodness; that it is one connected, and dependent system of being: that physical, intellectual, moral, and religious man, is necessarily a part of it; that his relation to the universe, can be discerned and understood by the light of reason, that what he thus learns, is confirmed, and sanctioned, by Divine revelation. Beyond this we do not go, and beyond this we need not go, since it is thus disclosed, and made certain, *that the law of morals is the will of* GOD.

'It may be supposed, that such an inquiry would necessarily lead to peculiar, and even to sectarian opinions, in religion. This consequence does not follow. If it did, there is no call to introduce it into this volume; nor is it introduced. We know, and respect the differences which exist, in religious opinions, in this free land. With these, on this occasion, we have no concern. The sole purpose is to illustrate the principles of that morality which all denominations of Christians respect.' aug 13.

ADAMS' PATENT

SWELLED BEAM WINDLASS BEDSTEAD.

No. 422 Washington Street, near Boylston Market, a few doors South of Washington Bank.

These Bedsteads are highly recommended on account of the Swelled Beam, which produces a Crowning and Elastic Sacking. ☞ Without the Swelled Beam the sacking cannot remain elastic any considerable length of time.

They are manufactured solely by the patentee, as above, and sold in a great variety of patterns, on the most reasonable terms. ☞ As there is no additional expense of materials or labor in manufacturing the Swelled Beam Bedsteads, there is no additional price on account of this most valuable, though perfectly simple improvement of the Swelled Beam.

N. B.—The public are particularly invited to call on Mr Adams as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Bedsteads manufactured and offered for sale as an improved article which have not the patent Swelled Beam. 3m June 11.

MR HODGES'S SERMON.

Just published at this Office, and by HILLIARD GRAY & Co. "A Sermon delivered before the Congregational Society in West Bridgewater, 27th February, 1831, the Lord's-day after the interment of their Minister, the Rev. John Reed, D. D. By R. M. HODGES, Minister of the First Congregational Society in Bridgewater." July 2.

SELECTED POETRY.

BOLINGBROKE.

"But the star of Lord Bolingbroke was no longer in the ascendant. He could not mingle in public life, and in the scenes of festivity around which his presence once shed a fascinating charm, he passed almost unnoticed. He was emphatically *alone*, and had he not at length found a holier source of happiness, would have gone down to the grave a gloomy and disappointed man."

He stood alone—where bright eyes shone,
Within the lighted hall,
And there no long remembered tone
Did on his spirit fall.
The idolized of other days
Swept by him in the dance,
But not for him were words of praise,
Or beauty's thrilling glance.

He walked alone—the path he trod
Was shunned, as if a spell
Rested upon the very sod
On which his footsteps fell.
No hand was there to scatter flowers
Upon his lonely way;
Those he had loved in boyhood's hours—
They too had shrunk away.

He wept alone! No voice was near
To bid his sorrows cease,
To dry the mourner's bitter tear,
And whisper hope and peace.
He asked it not; there is a pride
Within the wounded heart,
That, like the dying dove, would hide
The keen and poison'd dart.

He knelt alone! What *then* to him
Were all the scoffs of men?
The star of faith was never dim,
And little reck'd he then
Of aught save that bright world above,
Beyond the clear blue sky,
Where all is joy, and peace, and love—
His better home on high.

Oh, not alone, are those who find
That gifts of purest worth,
The gems of the immortal mind,
Can meet no home on earth!
Why should the gifted ever bend
Before ambition's throne—
And find when life's vain changes end,
Themselves indeed alone?

MISCELLANEOUS.

TRAVELS IN MALTA AND SICILY.

We have not found leisure till last week to read Mr Bigelow's late work—'Travels in Malta and Sicily, with Sketches of Gibraltar, 1827.' We have derived from it instruction and entertainment. The size of the book is a great objection to it, because the substance of the whole might have been given in a volume of half the size, which would have made one of the pleasantest books of travels that late years have furnished. Mr Bigelow was an attentive observer of nature and of society in the places which he visited, and records his impressions with the pen of 'a ready writer.' We must confine ourselves to two extracts, one descriptive of ecclesiastical persons and things in Malta, the other of Catholic superstitions in Sicily.

A stranger, if called on to state his first impressions of the religious character of this people, might accommodate the language of an apostle and say, Ye men of Malta, I perceive that in all things ye are very *superstitious*.

Besides shrines, crucifixes, and other such objects of reverence in the city and environs, there is in Valetta alone a score of churches with open portals frequented every hour of the day. First comes the cathedral of St John's the Metropolitan, then the churches St Paul's, St James', Sta Barbara and Sta Catharine. The Carmelites, Franciscans, Capuchins, Dominicans and Augustinians have their several chapels and oratories, (and spacious ones they are;) and if last not least, the religious structure of Al Jesu commemorates the pious munificence of the ancient order of the Jesuits. These edifices I have thus far counted up, in addition to the Government church,—the churches of the Greek Catholics and Schismatics, and several missionary chapels in private houses.

The Catholic bells are busy through the day. They commence ringing at four in the morning, and do not stop till the evening chime, whose melancholy tones perpetually recall the Spanish Los Animos. If we add to these sounds, the striking of the hours and the quarters,—(and as though this were not enough, the announcement is accompanied from some of the towers with a flourish of several notes for each stroke,) it may be said almost literally that the bells of Malta never rest. Some of them utter a tinkling, others a hoarsely grating, and still others a deep sonorous sound; but all are emulous to be heard, and to bear their part in the tuneful concert. There is a little too much of such music to be altogether entertaining. But at length the ear becomes accustomed to it, and the bells ring on without being heeded.

But do all the Catholics walk the rounds of these numerous churches? Not at all; each goes to his own, and it is only on festival days that the population join heart in hand in honor of a particular saint, and then crowd to the same shrine. At other times, they resort at a convenient hour to their respective places of worship, to unite in the celebration of mass; but I find that on week days the attendance is chiefly made up of females,—in other words, the "devout women not a few." The most scrupulous of the devotees are very careful about their matins. They are abroad at the first summons which might be called a night-bell, as morning does not break till after its peal is rung. But even at so early an hour, the numbers who muster are very considerable. Aside from the duty of mass, there is the confessional to be attended to. In the larger churches there are two or three boxes of this description, and I seldom enter them without seeing one or more whispering their secret sins in the ear of a priest. Then, there are the offices for the dying and the dead. If a priest goes to administer the last sacrament to a departing soul, he moves with noise and state. A procession, bearing "taper and host and book," goes with him. His anointed head is canopied. A bell rings his advent, and as the procession passes, every head is uncovered and every knee bent.

As for the priests themselves, their number is "Legion, for it is many." I meet them at every turn; I mean, including the friars,—black, white and gray. I know it is common to rail against this order of men as being a race of gourmands; yet it is not for the sake of joining in an idle cry, but of testifying to impressions gathered by my own eyes when I assert, that a better conditioned set of persons I never beheld. Their fat sleek visages and plump well-fed frames betoken, that whatever becomes of others, they take good care of themselves. I have seen them of all ages, from fourscore years down to four; for even children are dedicated to the priesthood, and once dedicated, they wear the self-same garb in shape and color as do their superiors in years. A more whimsical dress than this professional costume when put upon boys and striplings, can hardly be conceived. It consists of a large cocked, or three-cornered hat, the brim of which is unusually broad,—a full skirted coat, ornamented with a single row of buttons, and made rounding from the waist downwards, like a quaker's,—a long, old fashioned vest, buttoned to the chin,—tight small clothes and black hose, silk or worsted, —shoes high on the instep with monstrous buckles,—a black leathern stock about the neck, and over it a frill of white lawn made to lap close. In cold or wet weather a black coverall, something like the cloaks of the old puritan clergy of New England, is added. The heads of these clerical sprigs are partly shaved in imitation of their seniors.

It is not without a smile that such figures are seen brushing through the streets. To call them priestlings would be by no means a sufficient diminutive. They are Tom Thumbs in ecclesiastical livery, and can scarcely be distinguished sometimes as they move along under their broad-spreading equilaterals. Their appearance is certainly a burlesque on the Catholic priesthood. There are several grades, however, for these "babes and sucklings" to pass through, ere they are formally fraternized. At sundry periods of life,—as for instance ten, fifteen, eighteen or twentyone years of age,—they are interrogated and examined afresh in respect to their ultimate purpose, and if dissatisfied with the choice made for them by their parents, they are at liberty on coming to their majority to withdraw from the clerical ranks. But this seldom happens. I cannot find on careful inquiry that they are taught much; certainly, very little of useful knowledge. I express but the sober sense of intelligent lay Catholics themselves, when I say that, in general, the priests, young and old, are scandalously ignorant. They pick up a smattering of Latin, and are taught the drill of church forms and ministrations. A little of scholastic divinity and some scraps of ecclesiastical history are then ground into them; and they are turned out for the service of the altar. They exhibit a vacuity of countenance quite expressive of the emptiness of their minds; and withal, that bloating and fulness of cheek already noticed, which denote if their brains be attenuated, something else is well stuffed.

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The public establishments of Messina are numerous, but not disproportionate in relation to other cities, for its population is computed at full fiftyfive thousand souls. There are not less than thirty convents for both sexes, and the churches, great and small, amount to nearly sixty. I find here four seminaries of education, as many asylums for the poor, one hospital, and two Monti di Pieta, or loan banks. The hospital is supported by large bequests in land and houses, but serious abuses are said to exist in its administration. Messina has several good libraries.

The cathedral claimed inspection. It is a large, massive pile of building, rather gloomy, but of venerable aspect. It has suffered much from the violence of earthquakes; but, should it fall, the huge solid columns which support the roof may yet survive to lend their granite strength to another structure, as heretofore they upheld the dome of a vast pagan edifice. They belonged to a temple of Neptune, which was erected at the Faro, the remains of which are among the earliest antiquities existing in Sicily. The gate of the Cathedral is greatly admired as one of the best specimens of Gothic art. The foremost pillars rest on the backs of enormous lions, which are finely sculptured; and over them are the images of saints and angels, five on a side, in niches elevated one above another. The busts of the Evangelists are represented in other compartments. In the tympanum just over the entrance, is a group of personages, the most prominent of whom is the Virgin holding the infant Saviour; and on the apex of the ornamental frame which crowns the pediment there is a figure, meant for nothing less than the Supreme Being in Trinity! The figure is in a sitting posture. An open volume is in the left hand; a finger of the right points upward; and on the head is displayed the mystic triangle. I have mentioned only a few of the images. There are various others, (nearly fifty in all,) exhibited in the different partitions of the immense arch, or making up its decorating adjuncts. The whole offers a most extraordinary assemblage of devices.

The Cathedral is dedicated to the Virgin under the title of Madonna della Lettera. She is the Patroness of the city,—so the Messinians believe,—by a direct and formal assumption of that office. Her title is designed to perpetuate the remembrance of the special favor. The legend is this:—Eight years after the Crucifixion, namely, A. D. 41, deputies were sent from Messina to the Virgin Mary in the Holy Land, where she continued to reside, with an offer of their homage, and begging her to assume the tutelary protection of their city. They were graciously received; the Virgin applauded their piety and zeal, acceded with the utmost affability to the proposal, and returned a Letter inclosing a lock of her hair, as a double guarantee to her promise that she would ever after be the guardian genius of Messina. The Letter was written from Jerusalem, and appears to have been executed with the greatest formality; for in the date it specifies the year of her Son, the Indiction, the period of the Nones, (it being June,) the time of the moon, and the hebdomadal day, (viz. Thursday,) and throughout, it is couched in a similar style of official precision. Now, who can resist such evidence of the authenticity of the epistle? A caviller might suggest, that the reckoning by indictions did not begin till during the fourth christian century; and the computing of time from the birth of the Saviour was not adopted even in Catholic Rome, till two hundred years later, —in other words, not before A. D. 525. But no matter; the orthodox Messinians can show the Letter in black and white, which in their opinion is testimony conclusive against all demurrer. Besides, the precious lock of the Virgin's own hair is kept in a splendid casket near the grand altar; and what further evidence need they have of the truth of the legend? These relics are not the only pious property appertaining to the Cathedral. Its spiritual treasury is rich. It contains some of the blood of St Mark, an arm of St Paul, and the skull of Mary Magdalene. All these the priests preserve, and the people regard, with a veneration proportionate to their faith,—a faith, to be sure, which could remove mountains of objections against the genuineness of each.

THE CALUMET.

A new series of the 'Harbinger of Peace' has been commenced under this title. The character and plan of the work may be learned from the introduction to the first number, written by the former editor of the Harbinger, that indefatigable laborer in the promotion of the principles and spirit of peace, William Ladd.

In the last number of the Harbinger of Peace, it was intimated that a very considerable change would probably take place in the manner in which that periodical would in future be conducted. There was a general complaint of the small size of the Harbinger, which did not look so respectable as a larger one would, and which was alleged by the publisher as a reason why it had so often appeared to fail in its distribution. On the other hand, those who were in favor of small but frequent numbers, contended that frequency is to be preferred to size, and that a man who often has his attention called to a subject is more likely to be interested in it, than he who seldom is reminded of it, and that a small pamphlet is more likely to be read than a larger one, in this age of periodicals, in which a great book is thought to be a great evil. In this difference of opinion either party was willing to give up to the other. But when the friends of peace differ in opinion, it becomes them to endeavor to keep the "unity of the spirit in the bonds of peace." A compromise has therefore been made. The peace periodical will, in future, appear once in two months, in double the size of the late monthly paper, so that it will be half as often, and twice as large.

The former editor was desirous of being delivered from the difficult task of conducting a monthly periodical at 400 miles' distance, and he saw no probability of being able to remove his residence to some place more favorable for the exercise of the duties of that office. A number of gentlemen situated in different parts of the country had expressed a willingness to contribute to the pages of the periodical, as soon as an editor residing on the spot could be found, to whom communications might be addressed, and with whom they could trust the execution; and it was thought that for this purpose Boston would be preferable to New York. The Board of Directors, however, were not of that opinion, and were very unwilling to remove the periodical from New York, where it had been stationary for the last two years. In this dilemma, providentially, a gentleman was found able and willing for the love of the cause, to superintend the publication. The former editor will therefore retire, and though his name will continue in that committee, to whom the Board has intrusted the editorial department, his labors will be only occasional, and he will depend entirely on those members who reside in this city, for the selection and arrangement of matter; but he pledges himself to do all that his circumstances allow toward furnishing matter, both original and such other as he may think adviseable to publish. Much assistance will also be expected from the committee appointed for that purpose by the Massachusetts Peace Society.

So great a change being about to take place, many of the friends of Peace have thought it best to change the name of the Periodical; and "The Calumet" has been substituted for the "Harbinger of Peace." To this change, the other friends of Peace have rather reluctantly acceded. But a difference of opinion on so small a thing as a name, ought not to create a moment's uneasiness. The periodical will therefore, hereafter, be called "THE CALUMET." A few of our readers may, perhaps, require to be informed that the name is taken from the *pipe of peace*, always smoked by the aborigines of our country on the conclusion of a treaty of peace, and presented as an offering of peace to those with whom they wish to live in friendship; so that to them it has always been the emblem of peace, as the olive was with the ancients, and still continues to be with the moderns. The title is American in its origin and allusions. And while perusing it, we may fancy Columbia offering to Europe the calumet of peace, in return for her olive branch, and not to Europe only, but to Asia and Africa also, who we hope may be in time united to the fold of Christ, and made subjects of the Prince of Peace.

The Calumet is to appear once every two months, in the same style as the present number, perhaps with a title embellishment. It will be perceived that it contains not only double, but nearly four times as much as one number of the Harbinger, consequently will cost more, but the price will nevertheless continue to be the same. It would be very gratifying to be able to publish a similar pamphlet monthly. That would be the summit of our wishes, and if the list of subscribers should be very much increased, this may yet be done with a very small addition to the expense. We, therefore, earnestly request all the friends of peace to make individual efforts to extend the circulation. Let each one become an agent and get as many subscribers as he can. The cause is becoming every day more interesting and more popular, and it requires only the active exertions of its friends to ensure its final and glorious success. We trust no one will read the last annual report, without having his bosom warmed, his faith increased, and his exertions stimulated.

We hope for the assistance of all friends of peace of every party and sect. We hope no root of bitterness will spring up to trouble us, and that all who wish well to the happiness of their fellow-creatures, and the prosperity of their Redeemer's kingdom, will grant us their assistance.

[From the New York Courier & Enquirer.]

LAST ILLNESS OF WASHINGTON.

The following circumstantial account of the last illness and death of Gen. George Washington, was noted by Tobias Lear, on Sunday following his death, which happened on Saturday evening, December 14th, 1799, between the hours of ten and eleven: he was born on the 22d February, 1732.

"On Thursday, December 12th, the General rode out to his farms at about 10 o'clock, and did not return home till past 3. Soon after he went out, the weather became very bad; rain, hail and snow falling alternately, with a cold wind. When he came in, I carried some letters to him to frank, intending to send them to the Post Office. He franked the letters, but said the weather was too bad to send a servant to the office that evening. I observed to him that I was afraid he had got wet; he said no—his great-coat had kept him dry; but his neck appeared to be wet—the snow was hanging on his hair. He came to dinner without changing his dress. In the evening he appeared as well as usual. A heavy fall of snow took place on Friday, which prevented the General from riding out as usual. He had taken cold (undoubtedly from being so much exposed the day before,) and complained of having a sore throat; he had a hoarseness, which increased in the evening, but he made light of it, as he would never take anything to carry off a cold,—always observing, 'let it go as it came." In the evening, the papers having come from the Post Office, he sat in the room, with Mrs Washington and myself, reading them, till about nine o'clock; and when he met with anything which he thought diverting or interesting, he would read aloud. He desired me to read to him the debates of the Virginia Assembly, on the election of a Senator and Governor, which I did. On his retiring to bed, he appeared to be in perfect health, except the cold which he considered as trifling—he had been remarkably cheerful all the evening.

About two or three o'clock on Saturday morning, he awoke Mrs Washington, and informed her he was very unwell, and had an ague. She observed that he could scarcely speak and breathed with difficulty, and she wished to get up and call a servant; but the General would not permit her, lest she would take cold. As soon as the day appeared, the woman Caroline went into the room to make a fire, and the girl desired that Mr Rawlins, one of the overseers, who was used to bleeding the people, might be sent for to bleed him before the Doctor could arrive. I was sent for—went to the General's chamber, where Mrs Washington was up, and related to me his being taken ill between 2 and 3 o'clock, as before stated. I found him breathing with difficulty, and hardly able to utter a word intelligibly. I went out instantly and wrote a line to Dr Plask, and sent it with all speed. Immediately I returned to the General's chamber, where I found him in the same situation I had left him. A mixture of molasses, vinegar and butter was prepared, but he could not swallow a drop; whenever he attempted, he was distressed, convulsed, and almost suffocated.

Mr Rawlins came in soon after sun-rise and prepared to bleed him; when the arm was ready, the General observing Rawlins appeared agitated, said with difficulty "don't be afraid," and after the incision was made, he observed the orifice was not large enough, however the blood ran pretty freely. Mrs Washington, not knowing whether bleeding was proper in the General's situation, begged that much might not be taken from him, and desired me to stop it. When I was about to untie the string, the General put up his hand to prevent it, and soon as he could speak said "more." Mrs Washington still uneasy lest too much blood should be taken, it was stopped after about half a pint had been taken. Finding that no relief was obtained from the bleeding, and that nothing could be swallowed, I proposed bathing the throat externally with sal volatile, which was done; a piece of flannel was then put round his neck. His feet were also soaked in warm water, but gave no relief. By Mrs Washington's request, I despatched a messenger for Dr Brown at Port Tobasco.

About 9 o'clock Dr Craik arrived, and put a blister of cantharides on the throat of the General, and took more blood, and had some vinegar and hot water set in a tea pot for him to draw in the steam from the nosel. He also had sage tea and vinegar mixed and used as a gargle, but when he held back his head to let it run down, it almost produced suffocation. When the mixture came out of his mouth some phlegm followed it, and he would attempt to cough, which the Doctor encouraged, but without effect. About 11 o'clock, Dr Dick was sent for. Dr Craik bled the General again, but no effect was produced, and he continued in the same state, unable to swallow any thing. Dr Dick came in about 3 o'clock, and Dr Brown arrived soon after; when, after consultation, the General was bled again, the blood ran slowly, appeared very thick and did not produce any symptoms of fainting. At 4 o'clock the General could swallow a little. Calomel and tartar emetic were administered without effect. About half past 4 o'clock he desired me to ask Mrs Washington to come to his bedside, when he desired her to go down to his room, and take from his desk two Wills which she would find there, and bring them to him, which she did; upon looking at one, which he observed was useless, he desired her to burn it, which she did, and then took the other and put it away; after this was done I returned again to his bedside and took his hand. He said to me, "I find I am going —my breath cannot continue long—I believe from the first attack it would be fatal. Do you arrange and record all my military letters and papers; arrange my accounts and settle my books, as you know more about them than any one else; and let Mr Rawlins finish recording my other letters, which he has begun." He asked when Mr Lewis and Washington would return? I told him I believed about the 20th of the month—he made no reply to it.

The physicians again came in (between 5 and 6 o'clock) and when they came to his bedside, Dr Craik asked him if he would sit up in the bed: he held out his hand to me and was raised up, when he said to the physicians—"I feel myself going; you had better not take any more trouble about me, but let me go off quietly; I cannot last long." They found what had been done was without effect; he laid down again, and they retired, excepting Dr Craik. He then said to him—"Doctor, I die hard, but I am not afraid to go; I believed from my first attack I should not survive it; my breath cannot last long." The Doctor pressed his hand, but could not utter a word; he retired from the bedside and sat by the fire, absorbed in grief. About 8 o'clock, the physicians again came into the room, and applied blisters to his legs; but went out without a ray of hope. From this time he appeared to breathe with less difficulty than he had done; but was very restless, continually changing his position, to endeavor to get ease. I aided him all in my power, and was gratified in believing he felt it, for he would look upon me with eyes speaking gratitude, but unable to utter a word without great distress. About 10 o'clock he made several attempts to speak to me before he could effect it; at length he said—"I am just a going. Have me decently buried; and do not let my body be put into the vault in less than two days after I am dead." I bowed assent. He looked at me again and said, "Do you understand me?" I replied—"Yes sir." "'Tis well," said he. About ten minutes before he expired, his breatning became much easier—he lay quietly—he withdrew his hand from mine, and felt his own pulse. I spoke to Dr Craik, who sat by the fire; he came to the bedside. The General's hand fell from his wrist; I took it in mine and placed it on my breast. Dr Craik placed his hands over his eyes; and he expired without a struggle or a sigh.

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